

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. IX.

CHICAGO, JUNE 1, 1882.

No. 7.

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Entered at the Post Office at Chicago as second-class matter.

## NOTES.

The absence of the editor from the editorial sanctum of UNITY for the next three months will, we hope, be made manifest to our readers by the increased interest and variety in its columns. As we write this note we are *en route* to the land of rest and renewal. Thanks and good-by to all.

A wise friend of UNITY, commenting upon an unfortunate shooting affair, draws the following eminently sensible moral: "Don't carry a revolver until you are cool enough never to use it."

A pillar of UNITY, in a private letter, sends words too valuable for such limited use. He says:

"The new church will stand on impregnable foundation, which no honest sane man will dare to question. The time will come when the side issues which have so long dominated in the church, and wasted the powers of even the most religious and well-meaning of her children, will be left behind, or at least be regarded as but side issues, about which men may cordially differ."

Rev. Heber Newton's remarkable sermon on "Unitarianism" is published in pamphlet form by the American Unitarian Association; and we understand that an extra effort is to be made to secure its wide circulation. We commend it to our readers, not only for its clear statement of facts, but also for the remarkable breadth and fairness of spirit.

Rev. Brooke Herford, in a recent letter to the *Unitarian Herald*, writes appreciatively of Mr. Savage's "Belief in God," as follows:

I can only say that, outside the writings of Dr. Martineau, I have seen no work that so successfully grapples with the agnosticism of the day. One of those sermons, "Does God Exist?" seems to me the most cogent statement of the theistic argument that I have ever met with, and the others on the "Personality of God," "Prayer," "Worship," etc., are almost as striking. When I came across the book, recently, it held me till I had finished it, and that so helpfully that I felt it upon me to try and make it more widely known.

It is a significant index of intellectual growth and religious progress that the preachers and denominational papers who, a very few years ago, were unanimous in their denunciation of Darwin and his theories, as being irreligious and demoralizing, now write "In Respectful Reverence for his Name and his work" over his grave. A recent number of the *Northwestern Christian Advocate*, referring to the caricatures drawn by some reverend opposers of Darwinism, says: "No ill-advised attack upon a doctrinal or philosophic error accomplishes good when the very attack betrays ignorance of the subject matter."

Our Swedenborgian exchange, *The New Church Life*, seems sadly pessimistic and despondent concerning its own views. It says:

"The 'orthodox sects' are breaking up and disintegrating. No one denies this. But which way are they facing, toward the New Church or toward Infidelity? Are they coming into acknowledgment of the Lord and the Word? Is not the tendency the other way? The Christian World is drifting into Unitarianism, Infidelity and Agnosticism. They are denying the Lord and casting aside His Word. There is no use in deceiving ourselves, in shutting our eyes on facts."

Certainly not, neighbor! Facts are sacred things. But it is proper to call in question the gloomy theories that are based on facts. If the facts show a tendency toward intellectual modesty in the presence of the great life and world mysteries, and a growing respect for the Lord in the soul and the Word of God in the reason of man, we may well look upon them with open-eyed cheer and hopefulness.

"O that some power the gift wa'd gi'e us  
To see oursel's as ithers see us."

The following note is interesting, as showing the impressions of the recent Western Conference at Cleveland upon a visitor who dropped in, unknowing and unknown. It was written by an orthodox







came in the way that prohibits further correspondence; but his spirit is still active in the missionary work. The story, as published in the *Register*, has aroused others, and we hear of our Eastern Sunday School teachers begging to be taught how to do it. And there is a prospect that they will begin a similar work in Leadville itself. One is moved to say, with Father Taylor, "If there are any other prosperous up-town sinners moved to repent of their sins, there will now be an opportunity offered them."

There is not a ladies' society within the limits of the Western Conference that cannot do something like this if they did but undertake it with hope and zeal. Send to Miss Sallie Ellis, 116 John street, Cincinnati, or to Mrs. Fayette Smith (Avondale), Cincinnati, for further particulars and suggestions, and then "GO THOU AND DO LIKEWISE."

## Contributed Articles.

### FERNS.

FANNY DRISCOLL.

Methinks beneath thy dainty nodding fronds  
The fairies lurk, loving thee for thy grace  
And cool dusk shadows, sleeping on the moss  
That thou dost wear in thy dim silent place.

The fairy-elves do make their summer robes  
So like thy matchless grace and airy green,  
That, dancing thro' the long sweet languid hours,  
They are so like thee, mortal hath not seen

The laughing eyes, and diamond-studded hair;  
And dimpled lips that peep above thy urns  
Of magic seedlings, nor heard ringing out  
The elfin-laughter from yon clump of ferns;

But, passing on in gay or pensive mood,  
Have noted naught unusual they might cull;  
And all the elfin-court laughs loud and long  
Because the mortals are so blind and dull.

### THE WORKMAN'S CONSCIENCE.

BY REPRESENTATIVE WORKMEN OF TO-DAY.

#### X.

### THE TEACHER'S CONSCIENCE.

PRES. CHAS. W. ELIOT, HARVARD COLLEGE.

In most respects the teacher's conscience should closely resemble the conscience of other intelligent and well-trained members of the community. Thus it hardly needs to be said that teachers, like other people, ought to be just, temperate, neat, patient, gentle and punctual. These are duties of universal obligation which are no

more and no less binding upon teachers as individuals than upon other men; but in view of the publicity and scope of the teacher's function the community has undoubtedly a greater interest in the practice of these ordinary virtues on the part of its teachers than on the part of most of its members. The character and conduct of most people influence, outside of their own families, only a small number of adult associates; but the teacher serves as an example and guide for large numbers of observant, susceptible and imitative youth. The conscience of the teacher sets a standard of conscience for his pupils; his daily conduct supplies their most impressive lesson, and it is his highest function to develop and train their sense of duty. The teacher who, as the result of all his intercourse with his pupils, has strengthened in their hearts the authority of the "I ought" and "I ought not" has rendered them the best service which one human being can render to another.

To many conscientious teachers it is a formidable thought that their ultimate influence may depend upon qualities in themselves of which they are unconscious, or which at least they have never designedly either cultivated or repressed. Almost every grown-up person who reflects upon the effect which each of his several teachers had upon him, is surprised to find that some subtle or rarely manifested quality, some occasional act perhaps inconsistent with the general character, some habit seemingly of small moment, made much deeper impression upon him than the obvious qualities, regular modes of action, and apparently important habits of the teacher. A man of many accomplishments, of dignified presence and refined character, is the head of a large school for a generation; and in the end it appears that the most vivid impressions which his old pupils retain of him are that he was very clean and always tidily dressed, and that his speech was singularly clear and accurate. Another man, slovenly, quick-tempered, rough in speech and almost brutal in manners, is chiefly remembered for the manliness with which he occasionally confessed his errors and retracted his wrongful accusations. A college professor teaches, prays and exhorts with signal power, before a rapidly flowing stream of young men, and thirty years afterwards a sudden gloom falls upon a cheerful company of his former pupils, themselves grown gray, as they recall how he used to tell his classes on what passages of the text-book they would be taken up at the annual examination before the unsuspecting visitors. A young man of moderate parts and feeble health struggles through a few years of service in a great school before he dies. He was but a poor teacher; yet hundreds of men will never forget the unaffected reverence with which he repeated every morning the Lord's prayer. Perhaps this picture which he left upon his pupils' minds has been as useful to them as the arithmetic and grammar, which he failed to teach them, would have been. The practical lesson to be drawn from such facts as these is that a teacher needs an active imagination, and a conscience watchful and quick—an imagination which enables him to see himself through young eyes, and a conscience which is sensitive at all times, and which takes cognizance of things incidental and seemingly trivial, as well as of things great and frequently recurring.

Within the proper limits of this paper room may per-



haps be found to discuss, very briefly, four points of a teacher's duty which are not always much emphasized,—namely, his duty to cultivate in his pupils—1. The spirit of inquiry; 2. Exactness or truthfulness; 3. The historical sense; 4. The sense of honor.

1. It is the too common habit of elders to repress, or try to repress, in children and young people, the spirit of inquiry which is natural to them, and to make them accept an answer, explanation or decision based on authority, instead of encouraging them to reach their own conclusion through adequate investigation. Linguistic studies foster, in both teachers and pupils, the inclination to rely on usage; mathematical studies cultivate the taste for logical demonstration; and scientific studies, of all the studies accessible to children, are best adapted to develop and train a just and genuine spirit of inquiry. Now, a daring spirit of investigation into the laws of nature, the customs and traditional opinions of society, the forms and processes of government, and the rules and results of trade, is characteristic of the times, and it is of the utmost importance that not only the few leaders of opinion, but the common people also, should understand what candid research is and implies. No adult, who thinks at all, can in these days help inhaling the pervading atmosphere of free inquiry, and every child should be early habituated to it. The teacher should seize every opportunity to make his pupils inquire, observe and reason for themselves on every subject which can be brought within the range of their intelligence. He should use every means to restrict the appeal to authority, and to strengthen the habit of reasonable inquiry and consequent determination for one's self. Even when enforcing that unhesitating obedience which is often necessary to the well-being of a school, the republican teacher should remember that submission to a law the grounds of which are understood and accepted makes citizens, but that submission to an arbitrary command from fear of punishment makes slaves.

2. Another very important habit which it is the duty of the teacher to inculcate is the habit of exactness or truthfulness of thought and speech. A great step has been made in this direction when a child has been taught that it is a hard thing to get at a fact, to prove a proposition, or to establish a truth. Very few adults have any idea how hard this process is in history, language, philosophy, æsthetics, natural science, or indeed any department of knowledge. It is a natural tendency in children and all uninstructed persons to accept unattested facts and unproved conclusions which happen to fall in with their preconceived notions or prejudices. This tendency it is the duty of the teacher to combat at every turn, and with it the similar tendency to generalize hastily from a few instances. All practice in exact observation and exact description cultivates truthfulness, and this practice it should be the care of the conscientious teacher to provide. It is all-important that the teacher set an example of truthfulness. If he pretend to a knowledge which he does not possess, if he hesitate to avow on occasion his ignorance or his need of farther study, if he be loose and slipshod in his own statements and descriptions, he must not expect to succeed in teaching the children who are exposed to his influence to be truthful. Perfect candor is an indispensable quality in a teacher. Children are very quick to detect any lack

of this virtue in their instructors and governors; indeed, like all inexperienced persons, they are prone to attribute deceitful conduct to honest people.

3. Again, it is the duty of the teacher to cultivate in his pupils from a very early age the sense that they are bound by indissoluble ties to past and to future generations; that they cannot live to themselves alone; that they belong not only to a family but to a town, a State and a Nation; and that they share in all the worth and wealth, and in all the barbarism and misery of their race. Biographies, family histories, local monuments, grave-yards, town annals, public ceremonies and observances, and the social and political organizations with which children come into contact, must be made the vehicles of these ideas of common interests, rights and duties. Children and young persons are naturally selfish, absorbed in the eager pursuit, from moment to moment, of what seems to them good at the instant, without thought of their relations to others. This supreme selfishness the cultivation of the historical sense tends to moderate and subdue.

4. Finally, the conscientious teacher ought to use every endeavor to implant in the minds of his pupils a nice sense of honor. This sentiment, which makes part of every fine or noble character, is at bottom a just sense of what is right, true and generous; but as applied to one's own consciousness it is nearly equivalent to self-respect. Attributed in times past only to the privileged few, it must become the possession of the many if free institutions are to prove durable. That increased attention to the cultivation of this sentiment is needed in schools of all grades may be inferred from the deplorable state of student opinion in colleges concerning such dishonorable practices as presenting false excuses, signing deceitful statements in order to secure trivial or substantial advantages in violation of rules, answering falsely at roll-calls, and cheating at examinations. Young men who are guilty of these practices in the colleges of the Northern States do not, in general, lose caste with their fellows thereby; and yet college students are the selected product of American schools. It is said,—and it is to be hoped truly said,—that in Southern colleges a wholesomer condition of public opinion prevails. The means of cultivating this sense of honor are chiefly these: In the first place, the conscientious teacher ought invariably to make a profound distinction between dishonorable offenses and those violations of necessary rules which may be inadmissible indeed, but are not inherently vicious. It confounds all moral distinctions in the minds of his pupils if a teacher rebuke and punish lack of application, pranks, or noise in the same manner as lying and cheating. Secondly, the teacher should invariably express the utmost reprobation of dishonorable conduct. Thirdly, he should hold up for the admiration of his pupils the words and actions of men and women who have conspicuously exemplified the meaning and worth of honor.

#### THE CHANNING CLUB.

The last meeting of the Channing Club until autumn was held at the Union League Club-rooms last evening, dinner being served at a quarter of 7 o'clock. Around the table, which was arranged in the form of a horse-shoe and embellished with smilax and large baskets of



flowers at intervals, were seated the guests and members.

The dinner, which was gotten up by Mr. John B. Seghers, Jr., manager of the Union League Club, was, of course, a success.

After the last course was a thing of the past, Mr. B. P. Moulton, the Chairman, arose and made a few remarks about the club. "A little more than a year ago the Rev. Mr. Herford suggested that the Unitarians of the three churches of the city get together and have a social talk. They did so, and after two such meetings organized and called themselves the Channing Club, looking upon Channing as the typical Unitarian. Those who had read his books, and knew what he had done in the way of preaching and lecturing upon education, self-culture, and the interests of the laboring classes, and his work in anti-slavery times, would see that the name of the club was a good and an appropriate one. The sessions had been continued until this time, and had been very pleasant. Some question was usually discussed, but this time, as the Rev. J. Ll. Jones was on his way to Europe, and the Rev. Brooke Herford was about to leave for Boston, some resolutions would be introduced."

THE REV. JENKIN LLOYD JONES.

Mr. Jennings then offered the following:

*Resolved*, That we heartily rejoice that our good friend and fellow-member, the Rev. Jenkin Lloyd Jones, is about to have a vacation and to visit the land of his birth. During many years of devoted and untiring service, alike in the ministry of some of our Western churches and in the larger and more arduous field of the Missionary Secretaryship to the Western Unitarian Conference, Mr. Jones has won the admiration and love of all who have known him and worked with him. His fervent speech, his fearless, free and reverent thought, his manly simplicity, and his earnest enthusiasm have done much to strengthen and build up our Western Unitarian churches, and have made our simple Christian faith a new power, even in places where no organized church has been practicable. We rejoice that, after many years of unbroken service, he is now to have so pleasant a vacation. We commend him to the brotherly regard and affection of our household of faith in England and Wales, and we wish for him a happy journey and a safe return.

Complimentary remarks about Mr. Jones and his excellent work for the Unitarian cause were made by Messrs. Mixer, Colegrove, Shippen, and Herford, after which the resolution was unanimously adopted.

Mr. Follansbee then read the following address to the

REV. BROOKE HERFORD.

DEAR BROTHER: We, your associates of the Channing Club, desire, on the eve of your retirement from the active membership of this club, which you assisted in establishing, and your departure from the city, in which you have successfully labored for nearly seven years, to put on record and to express to you our high estimation of the service you have rendered the cause of rational religion and of practical Christianity in Chicago. In your public utterances you have added to the concise and clear diction of a disciplined intellect the emphasis of a sincere spirit and the earnestness of a consecrated heart. While your daily walk and conversation among us have been of such a character as to bring into our homes devoutness without cant, and into our business a higher integrity, through your word and work those inside of other church fellowships have found it more easy to believe in a Christianity without bonds, and those outside of all churches have been induced to believe in the possibility of a religion without superstition.

So heartily have you devoted yourself to the higher interests and larger problems of our city, State, and country, that you, who came among us a foreigner, are about to take your leave as a citizen. We welcomed you to Chicago as an Englishman; we heartily commend you to Boston as an Anglo-American, and assure its citizens that they will find in you not only the solidity of England, but also something of the energy and hopefulness of the West.

Dear brother, we shall miss you from our city, that so much needs your help to consecrate its business activity, and to dedicate to nobler uses the growing accumulations of its commercial and intellectual life. We shall miss you from our Unitarian circles, which you have encouraged in the broader interests and larger duties of our faith; but we will not allow our regrets to sadden your departure, or in any way mar the brightness of your prospects.

We congratulate you upon the high privilege that awaits you, in being able to call the pulpit of Drs. Channing, and Gannett, and John F. W. Ware your own. The Unitarians of America have no higher honor at their disposal than that conferred upon you by your call to the Arlington Street Church in Boston. You go with our heartfelt wishes for that health and strength that will insure you prolonged usefulness and happiness. Your name will now be enrolled as an honorary member of our club, and we assure you that no distance or separation will ever invalidate your membership, or lessen our esteem for and fellowship with you. May Heaven's blessing accompany you.

CHICAGO'S LOSS BOSTON'S GAIN.

Mr. Moulton spoke of Mr. Herford's faithfulness as a friend and a preacher, and expressed sorrow at his departure, which was Boston's gain; and on behalf of the club bade him good bye, invoking the choicest blessings of Divine Providence upon him.

James L. High referred to what Mr. Herford had done during his pastorate of seven years, saying that no man in his profession, and perhaps no one outside of it, in the city of Chicago, had done more for the betterment of the city, to build up its better life, and thought, and purpose in the last seven years than he. His work would be remembered for years to come, and he left a gap which could not be wholly filled.

Mr. Van Inwagen, Mr. Harding, the Rev. Mr. Cowl, Mr. Roche, Mr. Felix, Mr. Follansbee, Mr. Shorey, the Rev. Mr. Galvin and Mr. Gage referred to the universal regret at the departure of Mr. Herford, whose going was a loss to the whole city, and congratulated the Boston Unitarians upon having such an addition to their strength. Those of Chicago lost not only an eminent preacher and a successful worker, but a friend. All wished him Godspeed.

Mr. Coonly was called on, and, as one outside of the Unitarian Church, bore testimony to Mr. Herford's good work, which led men to look for a broader sunlight and a broader horizon of manhood. They sadly needed some one to take his place. Although he attended

A CHURCH WHERE THE LIGHTS BURNED BLUE,

he hoped Mr. Herford would come back some time, and, if he did, Mr. Coonly said he would break through the rule and go and hear him.

Mr. Herford was called on, and modestly referred to his ministry, saying that he had tried to show in history and human life the deep roots of religion, and, if he had done anything, he knew it would stand. He would still be a part of this great New World and have some little part in the Great West. It would be one of the pleasures of his life to come back to Chicago when he could say or do anything that would be helpful to his dear old friends, whom he thanked for their good words.

Brother Shippen then led in singing "Auld Lang Syne," after which Mr. Herford pronounced the benediction, and the club adjourned until September.—*Chicago Tribune*, May 30th, 1882.

AMBITION.—In this country, especially, perhaps we measure a man's ability, or the strength of his alliance with divine power, by his capacity to impress great masses of people. It is a serious error; for that test, though good in some things, is crude. So we are taught to push ourselves with the crowd, when we ought to be devoting ourselves to making life better, truer, happier, in a small circle. Our finest minds, in the effort to get broad and profitable recognition, are often made selfish and worldly.—"In the Distance," by Geo. Parsons Lathrop.

HOW SOCIETY IS TO BE REGENERATED.—Nothing, I am sure, will ever regenerate society, purify religion, lift up this country of ours to the height of its noble opportunities, except greater simplicity and integrity of life, and more vigorous insistence upon principle as against policy. But intimidation and anathema will not bring these about. The revolution must be worked by examples of honor, generosity, self-sacrifice, in countless individuals. \* \* It is not language, but *lives*, that can revive pure and sane religion, or honesty in government or health in society. What we need is not so much prayer as *persons*, in the largest, soundest, holiest sense of that word,—persons through whom shall be conveyed the clear, strong tones of truth, divine and human.—Geo. Parsons Lathrop, in "In the Distance."



## Conferences.

### THE STORY OF WESTERN UNITARIANISM.

An essay read before the Western Unitarian Conference at its Twenty-Eight Annual Session, at Cleveland, Ohio, May 5, 1882, by T. B. Forbush, minister Unitarian Church at Detroit.

I am asked to tell the story of Western Unitarianism. To tell the true story of its growth in individual minds, sometimes from ideas inculcated in Eastern homes, sometimes from spoken or printed word casually received, and sometimes through the voluntary action of reason, conscience or affection in men and women whose natures spontaneously open out towards a broader faith, and how it has crept from heart to heart until something of its spirit has permeated the whole people,—would be impossible. It would be trying to tell the story of the leaven in the meal, working from atom to atom until the whole is leavened. Nor is it possible to trace the whole influence of some very powerful personal agencies which have largely contributed to its development. The story of the early missionary work of Clarke, and Peabody, and Hosmer, and Eliot, though often referred to, has never been half told, how much less that of the labors of Boyer, and Conant, and Ichabod Coddington. They sowed the word broadly over the Western acres, and gave their lives in the sowing, but there is no record of their labors save that which God keeps. The growth of thought has no history; only when it begins to attain outward and organized expression does it attract attention and create annals. Hence, the story of Western Unitarianism must perforce be the story of its concrete form, rather than of its pervasive spirit; yet from the form may we not catch something of the spirit which gave it birth?

It is twenty-nine years this summer since I became a part of Western Unitarianism, and although, like so many young men, I wandered away from home in my early ministry, I have always been in sympathy with its spirit, kept up vital connection with it, and gladly came back to its fellowship at the first favorable opportunity. Therefore you will pardon me if my "story" sometimes has a tone of personal reminiscence. Largely I am speaking of that which I have seen and known, and of which I have been a part.

When I made the acquaintance of Western Unitarianism, in 1853, it was embodied in ten churches, which had both name to be and power to live—Meadville, Cincinnati, Louisville, Buffalo, St. Louis, Chicago, Quincy, Geneva, Detroit and San Francisco. The report of the year old Western Conference, held at St. Louis, says that nineteen churches were present by delegate or letter. Where are the nine? Vanished so completely that even their names do not appear in that mausoleum of dead churches, the "Year-Book." Of these ten churches, Meadville,—planted and sustained by the earnestness and ability of an honored son of a land famous in history for its love of truth and freedom,—was the senior, having been organized in 1825. The oldest church in New England dates its corporate existence back to Holland. And our pioneer Western church

sprung out of the heart and head of a Hollander, who had the courage to plant the flag of Liberal Christianity in the backwoods of Western Pennsylvania, and the fortitude to fly it there for long years alone. For the churches grew up very slowly. Cincinnati and Louisville began a fluctuating existence in 1830. Buffalo came into being in 1831. The indefatigable Eliot planted himself in St. Louis in 1834, and somebody hunted up a place called Chicago in 1836. For fifteen years these six churches, most of them without any regular stated ministry, represented all the Unitarianism which could get itself organized in the West. Then, in 1840, a public beginning was made at Quincy, under Eliot's fostering, and in 1842, Conant, the "Man in Earnest," appeared at Geneva. In the midst of all this feebleness the far-sighted Huidekoper determined to plant a theological school. He knew that if there was to be a harvest there must be sowers; if the churches were to thrive there must be ministers to care for them; and so in 1844 the Meadville Theological School grew up along side our pioneer church, and under the vigilant guardianship of sire and sons has flourished so well that many men and churches, East and West, to-day rise up and call it blessed.

In the ten years from 1842 to 1852 only one church was organized which still exists, that at Detroit, in 1850. In 1852 the first church on the Pacific Slope was opened at San Francisco. For the next seven years there is slow, steady increase. The Mississippi Valley showed the presence of a devoted man. Keokuk was nursed into life in 1853. Haley was called to Alton and Withington to Hillsboro in 1854. Ward built his Marietta church in 1855. Toledo began its precarious existence, and enthusiastic New Englanders brought unfortunate Lawrence prematurely into being, in 1856. Augustus Staples left his Massachusetts parish to lay foundations at Milwaukee in 1857. Robert Collyer found his way to Chicago and to little Unity, since grown so big, in 1858. In the same year Flagg raised the Unitarian standard at Kalamazoo, and Ames and Bloomington were both welcomed into our fellowship in 1859. Then came troubled times, and for for five years, during which the nation was struggling for its life, there was small thought of new churches. But in 1864 the work of church extension began again, under the energetic direction of C. A. Staples, then at Milwaukee. With the close of the war and the organization of the National Conference an era of growth was inaugurated. The year 1865 saw four churches established; 1866, three; 1867, three; 1868, nine; 1869, nine. The Conference was rapidly increasing, and seemed full of promise for the future. But just here a mistake was made which cost us dear. In October, 1867, the Secretary of the A. U. A. came to the Session of the Conference in Chicago, with a proposition that the Conference turn its funds and its missionary work into the hands of the Association, and give up all attempt at independent active operations, accepting the position of a debating society. This arrangement, though opposed by some of the oldest and wisest members of the Conference, was consummated in October, 1869. The result was soon obvious. Both



churches and ministers lost interest in a work over which they had no direct control, and in a Conference which could do nothing but talk. The establishment of new churches suddenly ceased. 1868 and 1869 saw eighteen established. 1870, a year equally propitious in every way, saw none. Only six were founded in the next six years. Some of our prominent ministers, notably the man who had been for years our trusted and efficient Secretary, thought that there was no longer any reason for continuing our organization, and that we ought to disband. So strong was this feeling that it was impossible to obtain a meeting in 1871; and when a meeting was almost forced at Meadville, in 1872, none of the officers of the Conference and only twelve ministers were present. It seemed like the grave of great expectations; and the question whether it was worth while to try to vex the ghost by a resurrection was very seriously discussed. But there were four or five young men present who did not believe in dying without at least one last struggle. So they resolved that the Western Conference should live, and, though it was intimated that it might not be very welcome, that it would meet in Chicago the next year, in Bro. Wendte's new church, if it was finished, but in Chicago at all hazards. In 1873 Bro. Wendte's church was finished, and we helped him dedicate it. There was much sharp discussion concerning existence and non-existence, but when it closed, those who believed that the Conference had a right to be, and a reason for being, had won their point. One other warm session followed, at St. Louis, and then we met in Chicago, in 1875, settled our fellowship upon a broad and inclusive basis, and appointed Rev. J. L. Jones as our Secretary and Missionary, at a salary of \$750 a year for part time. "And ever since, our days have been of gold our nights of silver." The effect of this resolute attempt to live was soon seen. Seven churches were organized that year, six in 1877, and we have been fairly prosperous ever since. We have now our central office, our two fully employed Secretaries, our Women's Auxilliary Conference, our big and little "UNITIES," and other good things, too numerous to mention. We have grown into the habit of living and paying our way, and have vindicated both the judgment and the faith of those who ten years ago believed that this Conference was a necessary adjunct to Western Unitarianism.

But it should not be forgotten that a portion of the advance of the last seven years should be credited to the influence and activity of local conferences. Some of these have had a transitory existence, and have left behind them no computable results. Others, like the Illinois Fraternity, have been organized for conference rather than for work; still others have conducted valuable missionary operations. Worthy of mention among these last are the Iowa Unitarian Association, which has done solid work for the last five years; and the Michigan Conference, which, during the two years in which it has maintained a missionary, has organized and equipped with pastors more churches, and is to-day, I think, building and arranging for more houses of worship, than all the rest besides.

*Haec fabula docet* a great many things. One is struck

with the periodicity of our prosperity. There are years of fullness and years of famine. The first good period was from '30 to '36, when strong men, fresh from New England, planted churches in the most promising cities. Then came sixteen years of famine, in which only two societies that are still prospering got into being. Doubtless a part of this stagnation was owing to the "hard times" which struck the country in 1837. But the effect of these did not continue fifteen years. And it is difficult to avoid the conviction that if all the men who came West in the "thirties" had stuck to their posts as valiently as Eliot did to his, and had had such earnest backers, the result would have been quite different. *1857-62*

During the seven years following '52 there was steady but very slow advance. Then, for five years, there was a total standstill. After the war came five years of flattering prosperity; then followed other five years of great depression, owing, probably, to the disorganized and demoralized condition of affairs. Since then there have been three years of general prosperity and three years in which most of the gains have come through the exertions of the local conferences.

This peculiar periodicity does not seem to have any close relation to the amount of money in the treasury. In '54 and '55 over \$6,000 was collected, but the only churches organized were Mr. Ward's, at Marietta, and the church at Alton. Considering the few churches then active, and the small results, one wonders equally where the money came from and where it went to. On the other hand, in 1868 and 1869 there was no money on hand worth reporting, yet those were our years of greatest missionary success—probably the A. U. A. may have furnished the sinews of war; and in 1875, though it was hard times, and we only raised \$1,000, we established seven churches. Probably these periods of increase have more than one cause, but I suspect the chief one is the closeness and earnestness of personal supervision of the work of church planting. Prior to 1865, although considerable money was raised and spent, there was no efficient missionary organization. Sporadic preachers were sent out, but there was no methodized plan of action looking to definite results. But in '68 and '69 C. A. Staples was Secretary, and was pushing the organization of churches with great diligence. His Chicago office duties were quite nominal, and his whole energies were given to work in the field. The results remain till this day. So in 1875 Jones put his whole soul into missionary work, kept his office in his carpet-bag, and the whole West felt organic life pulse through its veins. Since the exigencies of publication and office work have absorbed time and strength, the establishment of churches has principally been done by other hands. Do not understand me as saying a single derogatory word concerning the work of the central office, the necessity and value of which we all of us saw years before it was created. But I wish to show that churches can be founded only by some personal work of an earnest man, who shall gather together the elements, stimulate them into activity, fuse them into unity, and carefully watch and tend them until they have life in themselves and can stand alone. When we have such men quietly and faithfully at work churches will multiply; when we do not have them,



however considerable the money we raise, however well equipped and officered our central agencies, organic increase will be slow.

Looking back over the half century, it is very painful to note how much fair promise has been blighted, and how many churches that seemed to start with good auspices have fallen by the way. One-half the churches represented at the first Western Conference have disappeared from the "face of the sun and the eye of the light," and the "places which once knew them now know them no more." And many another has since that day started into brief being, imported its minister or talked of importing him, got its name in the Year-Book, and straightway died the death which seems to know no resurrection. It is sad to think of the disappointed hopes, the chilled hearts, the sorrow and disgust which these miscarriages represent; of the fair fields which have thus been burnt over and abandoned, and which it is so hopeless to try to reclaim. I have read, recently, that in the British navy whenever a vessel is lost somebody is court martialed, the theory being that one of her majesty's good ships could not go to wreck without blame. And I think when a church dies somebody is to blame, and that there ought to be a post mortem to ascertain whose has been the malpractice. And we should usually discover that it had been injudiciously and prematurely forced into being; maltreated or abandoned by some one to whose guardianship it had been committed; or neglected at a critical juncture, when a little wise care and nursing would have saved it. Of course there are special cases which this diagnosis does not cover; but the large majority of defunct churches either never had a right to live, or die of preventable causes. No church should be organized upon an impulse. Conscientious purpose, settled determination, and some wise comprehension of the issues involved should lie at the foundation of every church; and when it is established, those who have counseled thereto should feel bound to direct and sustain it. It should not be left to die of cold and starvation the moment it grows weak or is unfortunate. It takes good nursing to raise an ecclesiastical child, especially if it is a little weakly at the start. If we could have exercised greater care and wisdom in this direction, we should not only have had many more vigorous and helpful churches to-day, but our prestige and influence would have been every way larger and better. Every church that dies on our hands is a weakness and a disgrace.

No story of Western Unitarianism would be complete without reference to the internal changes which have taken place. The slow growth from isolated individualities into an organic whole, with common life and a common purpose; a change from scattered churches into a church with some positive tone and purpose, has been more than hinted at in tracing external development. It is something to be felt rather than described.

The change in theological idea and position has been equally marked. When I first knew the Western Conference it was very orthodoxly Unitarian. Theodore Parker was its black heart, and good old Dr. Stebbins was its radical. The doctrine of the resurrection of the body was taught by one of the Meadville professors, who

called himself, however, a Christian; and another sharply criticized a sermon of James Freeman Clarke which intimated the possibility of future restoration. Such loose ideas were demoralizing to young men. Andrews, Norton and Dr. Noyes were hardly safe guides to follow. There is no denying that our theological attitude is to-day somewhat different. We have been drifting away from the old positions. We have been hospitable to new ideas. We have adopted a platform so broad in its simple Theism that some think it nebulous and indefinite. We are so hospitable in our fellowship that we are called loose. But the experience of the last decade teaches us that there is little danger in the freedom of our fellowship so long as we stand solidly for character and religion. We care for the sincere, earnest spirit more than for doctrinal statements. We recognize that the unities of religion are larger than the diversities of theology. And while we mean to fly our own flag in our own way, we welcome all who wish to do battle for God and right, without insisting that they adopt our tactics or wear our regulation jacket. This may not conduce to regimental strength, but it brings many recruits out of the hiding places of individualism whom no drill-sergeant would ever find.

The story of Western Unitarianism has been largely that of the sower going forth to sow, with small expectation of immediate harvest. All these forests and prairies were waiting for the seed of the Word. The lives of many earnest men have been given to scattering that seed. But the work of the sower does not always last. After seed time cometh harvest. Probably it is not yet time to sing our song of harvest home, but it is time to be watching and caring for the growing grain. The seed sowing has largely passed into other hands. Books and papers and the peripatetic lecturer are everywhere. Liberal thought,—some of it of the extra and superlative brand,—is being sown beside all waters. Wherever we go we find it rooted and springing up, sometimes towards a not very promising harvest. Our present work is one of culture; of pruning extravagancies; of correcting uncouth tendencies; of strengthening weaknesses; of stimulating and shaping organic life. The mind of the West is with us. There is small need of spending time in disproving for it the old doctrines. It does not pretend to believe them. But it wants a new religious philosophy,—a philosophy which shall include the whole universe, and not leave out God. This we must be prepared to give;—to give in such a broad, wise fashion that men's hearts will not be frozen over, their heads disgusted. On the basis of such a philosophy we must organize religious life. Men accept ideas, but they have personal attachment to institutions. Until our ideas grow into institutions they will not powerfully shape practical life. Hence our great present business is to give some fitting form to all this diffused liberal thought. We must gather and organize it. And the only way to establish organic life is to create little ganglia here and there, full of vital force. When these have grown into some stable being, by natural tendency they will flow together and form a body. Our ganglia are the little churches. To gather these, to carefully nurse and train them into stable, self-conscious life, is the work which



lies at our hand. That work well done, and the future of Western Unitarianism is secure. Of obstacles and encouragements there is no time to speak at length. I see but one real obstacle,—the lack of any profound spirit of religious earnestness among people of advanced and advancing thought. We complain sometimes of the indifferentism in our churches, but it bears no comparison to the indifferentism outside them. If there was thorough earnestness concerning matters of religion and theology,—if people felt any necessity of adjusting their nominal position to their real thought, the revolution of the nineteenth century would surpass that of the sixteenth. Our great encouragement is that the whole current of modern life is moving in our direction. The progressive spirit is everywhere at work transforming the old into the new. Even the most "hard and fast" churches feel it, and begin to part their moorings and swing with the tide. Our ideas will triumph, whatever the fate of our organizations. But if we are true to ourselves and our opportunity, and wise in our generation, these will not decrease while those increase.

## PROCEEDINGS

### OF FIRST MEETING OF DIRECTORS OF WESTERN UNITARIAN CONFERENCE.

The first meeting of the Directors of the Western Unitarian Conference was held at the Channing Club Rooms, 40 Madison St., Chicago, Ill., May 26th, 1882.

The meeting was convened at 2 o'clock p. m.

Present—Gordon, of Milwaukee, Wis.; Shippen, Mrs. Felix, Wilkinson, Jones, and Jennings, of Chicago. G. E. Gordon was elected chairman *pro tem*, and A. G. Jennings secretary.

The by-laws suggested by the Cleveland Conference, and published below, were read and adopted.

The following permanent officers were elected: President, B. P. Moulton, of Chicago; Vice-President, G. E. Gordon, of Milwaukee, Wis.; Secretary, J. L. Jones, of Chicago. A. G. Jennings was elected to act as Assistant Secretary at meetings of Board of Directors.

The term of service of Directors was decided by lot.

Those to serve one year were—D. L. Shorey, John Wilkinson, J. L. Jones, Geo. L. Cary, Mrs. A. W. Brotherton, Mrs. B. F. Felix and A. G. Jennings.

Two years—John Snyder, W. C. Gannett, W. F. Allen, J. T. Sunderland, C. G. Howland, C. J. K. Jones and Mrs. A. B. McMahon.

Three years—G. E. Gordon, T. B. Forbush, N. M. Mann, S. S. Hunting, B. P. Moulton, F. L. Hosmer and Joseph Shippen.

Rev. J. L. Jones moved that the President be instructed to appoint four Sub-Committees on Finance and Membership, on Missionary Work, on Central Work and on Publications. Their appointments to be announced in UNITY.

A form of Seal was adopted, containing the words Freedom, Fellowship and Character in Religion, and the Secretary was authorized to procure the same.

Joseph Shippen then offered the following, which was adopted:

*Resolved*, That Rev. J. L. Jones receive for his services as Secretary of the Conference, including editorship of UNITY, and such attendance on Local Conferences as may be expedient and practicable, a salary of \$1,500 per annum, dating from May 1st, 1882, payable quarterly on the first days of June, September, December and March.

Voted that the Treasurer be authorized to appropriate a sum not exceeding \$200 for clerk to be employed by Secretary.

Voted that the Secretary be allowed a vacation of three months the present year, in order to take a tour in Europe.

Voted that \$75 be appropriated to UNITY for Conference number.

Voted that the three officers mentioned in the Conference number of UNITY, represent the Conference at Saratoga, in September next.

Voted that Gordon and Jennings be a Committee to make arrangements for the Grove Meeting in July, at Madison, Wisconsin. \$25 was voted to defray expenses of same, if necessary.

Voted that the various sums apportioned to the different societies, and announced in the Conference number of UNITY, be the apportionment of these societies, and that the Treasurer be requested to notify the societies of the several amounts, and to proceed at once to collect the same.

Meeting then adjourned.

Respectfully submitted,

A. G. JENNINGS, Scribe.

## BY-LAWS OF THE WESTERN UNITARIAN CONFERENCE.

1. *Membership*.—Any person may become a life member of this Conference by the payment of twenty-five dollars in one sum, and an annual member by the payment of one dollar, upon his election by the Board of Directors at any regular meeting. Delegate membership shall be acquired, by certificate of appointment, by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference; and such society or organization may be so represented by three general delegates, and an additional one for each thirty families therewith connected.

2. *Meetings*.—A regular meeting shall be held annually, at such time and place as the Directors may determine.

3. *Place of business*.—The regular place of business shall be in the city of Chicago, but any meeting of the Conference or its Board of Directors may be held elsewhere, within the United States, upon due notice being given.

4. *Officers*.—The Board of Directors shall be divided into three equal classes, one of which shall retire from office each year, and a new class of six members shall be elected at each regular annual meeting, to hold for the succeeding three years, and until their successors are elected. Any vacancy in the Board may be filled by the remaining members thereof. Five members of the Board shall constitute a quorum for the transaction of business. A President, a Vice-President, a Secretary and a Treasurer shall be elected by the Conference, at the regular annual meeting, for the succeeding year; and their respective duties shall be such as are usually incident to such offices. The officers shall be chosen from among the members of the Board of Directors.

5. *Amendments*.—These By-laws may be amended at any regular meeting of the Conference by an affirmative vote of two-thirds of the members present, provided notice of such proposed action shall have been announced by the Secretary of the Conference to the several societies connected therewith, and duly published in one or more Unitarian papers in the United States.

CHICAGO, 59 PORTLAND BLOCK, June 1, 1882.

*Editor of UNITY:*

On behalf of the Western Unitarian Conference, I acknowledge to have received from the Society at Rochester, New York, *per* Rev. N. M. Mann, \$120.00; from Unity Church of St. Paul, Minn., *per* Rev. W. C. Gannett, \$70.25.

Yours truly,

JOSEPH SHIPPEN, Treasurer.

*To the Contributors to the Western Unitarian Conference:*

Our Conference has now been duly incorporated, through proper action taken by its President, Secretary and Treasurer, under the laws of Illinois, and duly



organized pursuant to the advisory plans recently adopted at Cleveland.

Having accepted the office of treasurer I would announce that an ample supply of blanks is at hand for annual memberships (\$1), for life memberships (\$25), and for society and individual contributions. A happy improvement on the past would be made if the office be rendered forthwith onerous by the necessity of acknowledging and accounting for all the numerous and generous inflowing contributions, instead of onerous by the necessity of dunning at the end of the year to pay debts and avoid deficit.

The business skill and efficiency of my predecessor in office is universally acknowledged, and reference may well be made to his appeals as applicable to the new as well as to the last financial year. Money has added value if given promptly; and surely our latest acquisition to the Conference—the society at Rochester, N. Y.,—has, through its pastor, the Rev. N. M. Mann, led off finely by sending \$120 for the first item of the new books. St. Paul's Unity Society furnishes the second generous item of \$70.25. Good examples, these, that ought not to pass unheeded! Under the fresh inspiration of the Cleveland meeting collections might be made with less trouble and to larger amounts than if the matter be postponed indefinitely.

With zeal, co-operation and well-directed efforts this next year may be made the most successful in the honorable record of our Conference. Beginning with prompt financial strength, increased missionary work by voice and pen and printed page will follow as immediate consequence. With generous emulation, then, let this practical work begin in this seed-time and the assured harvest will follow.

JOSEPH SHIPPEN,

Treasurer.

June 1, 1882, 59 Portland Block, Chicago, Ill.

#### EXECUTIVE MEETING OF THE DIRECTORS OF THE WOMEN'S CONFERENCE.

A meeting of the Directors of the Women's Western Unitarian Conference was held in the Channing Club Room, May 27th, at 2 p. m. Mrs. C. P. Wooley in the chair.

The Articles of Incorporation having been received, the By-laws were presented for revision and acceptance, as seemed most fitting to the meeting. They were taken up singly, revised, and voted upon, and then accepted as a whole in the form hereto appended.

Other matters of business followed, ratifying the action of the business committee of the Conference, to appropriate a sum not exceeding \$100 per year toward the expenses of the club room; to employ a Secretary, and pay the salary quarterly in advance.

The Treasurer was instructed to draw from the treasury and pay the bills already presented.

A resolution was offered, substituting the name of Mrs. J. C. Forbush, of Buffalo, for that of Mrs. George W. Cutter; and that of Mrs. J. R. Effinger, of Bloomington, Ill., for Mrs. Chester Covell, of Buda, Ill., at the request of Mrs. Cutter and Mrs. Covell.

The Secretary was instructed to inform all members of the Board of Directors that a meeting will be held on Saturday, June 3d, at 3 p. m., and that important business is on hand, and a full meeting desired.

The Secretary is also authorized to divide the Board of Directors into classes of three, and cast lots for their term of office. It resulted as follows:

Directors holding office one year: Mrs. Fayette Smith, Mrs. Henry Sayres, Mrs. L. B. Mitchell, Mrs. C. H. Clark, Mrs. T. F. Withrow, Mrs. John Wilkinson, Mrs. C. P. Wooley.

Directors holding office two years: Mrs. J. T. Sunderland, Mrs. A. L. Diggs, Mrs. J. C. Hilton, Mrs. C. T. Cole,

Mrs. J. C. Forbush, Mrs. J. R. Effinger, Mrs. F. B. Cook. Directors holding office three years: Mrs. M. E. Ware, Miss Fanny B. Priestly, Mrs. T. B. Forbush, Mrs. Julia M. Hunting, Mrs. S. C. Ll. Jones, Miss F. L. Roberts, Mrs. Henry Booth.

Meeting adjourned to meet June 3d, at 3 p. m.

F. L. ROBERTS, Secretary.

STATE OF ILLINOIS, } ss.:  
COOK COUNTY, }

We, the undersigned, citizens of the United States, desiring to form a corporation, not for pecuniary profit, under an act of the General Assembly of the State of Illinois, entitled "An act concerning Corporations," approved April 18, 1872, do hereby certify that the following is a true statement of the name or title by which such corporation shall be known in law, the particular business and objects for which it is formed, the number of its Directors, and the names of the same selected for the first year of its existence, viz.:

1. *Name or title.*—WOMEN'S WESTERN UNITARIAN CONFERENCE.

2. *Particular business and objects.*—The advancement of Freedom, Fellowship and Character in Religion.

3. *Number of Directors.*—Twenty-one.

4. *Names of the Directors* selected for the first year:

Mrs. E. R. Sunderland, Ann Arbor, Mich.; Mrs. S. C. Ll. Jones, Chicago; Mrs. Julia M. Hunting, Des Moines, Iowa; Mrs. J. C. Hilton, Chicago; Miss F. L. Roberts, Chicago; Mrs. C. T. Cole, Mt. Pleasant, Iowa; Mrs. Chester Covell, Buda, Ill.; Mrs. A. L. Diggs, Lawrence, Kansas; Mrs. B. F. Cook, Janesville, Wis.; Mrs. C. H. Clark, St. Paul, Minn.; Mrs. Fayette Smith, Cincinnati, Ohio; Mrs. T. B. Forbush, Detroit, Mich.; Mrs. M. E. Ware, St. Louis, Mo.; Mrs. G. W. Cutter, Buffalo, New York; Miss Fanny B. Priestly, Northumberland, Penn.; Mrs. Henry Sayres, Chicago, Ill.; Mrs. L. B. Mitchell, Chicago, Ill.; Mrs. C. P. Wooley, Chicago, Ill.; Mrs. Henry Booth, Chicago, Ill.; Mrs. T. F. Withrow, Chicago, Ill.; Mrs. John Wilkinson, Chicago, Ill.

MRS. LICINIA E. HILTON.  
MRS. F. B. COOK.  
FRANCES L. ROBERTS.

Dated this third day of }  
May, A. D. 1882. }

STATE OF ILLINOIS, } ss.:  
COOK COUNTY, }

I, Charles H. Roberts, a notary public in and for said county, in the State aforesaid, do hereby certify that Licinia G. Hilton, F. B. Cook, and Frances L. Roberts, personally known to me to be the same persons whose names are subscribed to the foregoing certificate, appeared before me this day, in person, and acknowledged that they signed said certificate in writing, for the uses and purposes therein set forth.

Given under my hand and notarial seal this 3d day of May, A. D. 1882.

[Seal]

CHARLES H. ROBERTS,  
Notary Public.

#### BY-LAWS.

(1.) *Membership.*—Life membership shall be acquired by paying ten dollars into the treasury of the Women's Western Unitarian Conference.

Annual membership shall be acquired by paying one dollar into the treasury of the Women's Western Unitarian Conference.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than five dollars to the Conference; and such society or organization may be represented by two general delegates.

(2.) *Meetings.*—A regular meeting shall be held annu-



ally, at such time and place as the directors may designate.

(3.) *Place of business.*—The regular place of business shall be in the city of Chicago, but any meeting of the Conference, or of its Board of Directors, may be held elsewhere, within the United States, upon due notice being given. Regular business meetings shall be held, subject to the call of the Board of Directors.

(4.) *Officers.*—The Board of Directors shall be divided into three equal classes, one of which shall retire from office each year, and a new class of seven members shall be elected at each regular annual meeting to hold for the succeeding three years, and until their successors are elected. Any vacancy in the board may be filled by the remaining members thereof. The Conference shall elect from among the Board of Directors a President, two Vice-Presidents, a Secretary and a Treasurer, to be elected at the regular annual meeting, for the succeeding year, and until their successors are elected.

(5.) *Quorum.*—Five members of the Board shall constitute a quorum for the transaction of business.

(6.) *Amendments.*—These By-laws may be amended at any regular meeting of the Conference by an affirmative vote of two-thirds of the members present, provided notice of the same shall have been published two months previous to the Conference.

## PROCEEDINGS

OF FIRST MEETING OF THE BOARD OF DIRECTORS OF W. U. S. S. SOCIETY FOR THE YEAR BEGINNING MAY 1ST., 1882.

The first meeting of the Board of Directors of the Western Sunday School Society, after the ninth annual meeting, was held at 40 Madison St., Chicago.

Present—W. C. Gannett, J. Ll. Jones, Louis Greeley, H. Badger, M. Leonard, Mrs. John Wilkinson, Miss Florence Hilton and Mrs. E. T. Leonard; Vice-President Louis M. Greeley in the chair.

Reports from work carried on at the Cleveland Conference began with Mr. Jones' statement that the sum of five hundred and twenty-nine dollars had been raised to meet the expenses of the Society. This included seventy-five dollars raised in Chicago. Some three hundred was in amounts of fifty or seventy-five dollars from different churches, and the remainder in individual memberships.

Treasurer's report was then read and accepted, after which it was moved that the Directors appoint a committee of three, to prepare Articles of Incorporation for the W. U. S. Society, in accordance with the laws of the State of Illinois.

Motion was carried, and Mr. Jones, Mr. Greeley and Mrs. Wilkinson were appointed to make report of same at next meeting.

On motion of Mr. Gannett, it was decided that the sum of one hundred dollars should be paid to the clerk in the Channing Club Room, and one hundred dollars to the Secretary and Treasurer, jointly, for the term of one year.

Mr. Jones then spoke of a plan for enlarging the S. S. Society by a system of Branch Societies, which was introduced by Mr. Blake at the Annual Conference (Cleveland). This plan would cover two purposes, viz.: The raising of more money, and the creating of a warmer and more general interest in the work. It was moved to create four standing committees from the Directors, as follows: On "Branch Societies and members," on "Publications," on "LITTLE UNITY," and on "Finance." These committees to be nominated by the chair, and to be reported at the next meeting.

Questions concerning the interests of LITTLE UNITY were discussed, after which the meeting was adjourned subject to the call of the chairman.

E. T. LEONARD, Secretary.

## PROCEEDINGS

OF THE SECOND MEETING OF BOARD OF DIRECTORS W. U. S. S. SOCIETY.

The second meeting of the Directors of the W. U. S. S. Society took place at 40 Madison St., Chicago, May 27th. Vice-President Louis Greeley in the chair. Present—J. Ll. Jones, Louis Greeley, M. Leonard, Mrs. J. Wilkinson, Miss Florence Hilton and Mrs. E. T. Leonard.

Report of the Committee on Incorporation was listened to, and by-laws read and approved.

It was moved and accepted that the Treasurer be authorized to set apart the sum of \$100 for clerk hire in Channing Club Room, and \$100 for salary of Secretary and Treasurer, for the term of one year.

Secretary having been authorized to divide the Directors by lot into three classes, for term of service, the result was shown as follows: For three years—Mrs. E. R. Sunderland, Miss F. Hilton, H. Badger and J. Ll. Jones. For two years—W. C. Gannett, F. L. Hosmer, L. M. Greeley, E. T. Leonard. For one year—G. E. Gordon, M. Leonard, J. V. Blake and Mrs. J. Wilkinson.

Chairman announced the four standing committees as follows: "Branch Societies and Membership," J. V. Blake, Miss F. Hilton, F. L. Hosmer and W. C. Gannett. "Finance," M. Leonard, H. Badger, and G. E. Gordon. "Publication," W. C. Gannett, L. M. Greeley and J. Ll. Jones. "LITTLE UNITY," Mrs. J. Wilkinson, Mrs. E. R. Sunderland, Mrs. E. T. Leonard, Mr. L. M. Greeley and Miss F. Hilton.

Upon request, in letter of Mr. Blake, the plan for the formation of Branch Societies, as printed in UNITY of May 16th, was then considered. Moved and carried that notification of the decision of the Board be sent to the chairman of Branch Societies and membership. Meeting then adjourned subject to the call of the Secretary.

E. T. LEONARD, Secretary.

STATE OF ILLINOIS, }  
DEPARTMENT OF STATE. }

HENRY D. DEMENT, Secretary of State.

*To all to whom these Presents shall come, Greeting:*

WHEREAS, A certificate, duly signed and acknowledged, having been filed in the office of the Secretary of State, on the 22nd day of May, A. D. 1882, for the organization of "The Western Unitarian Sunday School Society," under and in accordance with the provisions of an act concerning Corporations, approved April 18, 1872, and in force July 1, 1872, a copy of which certificate is hereto attached.

Now, therefore, I, Henry D. Dement, Secretary of State of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said "Western Unitarian Sunday School Society" is a legal corporation under the laws of this State.

In testimony whereof, I hereto set my hand and cause to be affixed the great seal of State.

Done at the city of Springfield, the 22d day of May, in the year of our Lord, one thousand eight hundred and eighty-two, and of the Independence of the United States, the one hundredth and sixth.

[Seal.] HENRY D. DEMENT,  
Secretary of State.

STATE OF ILLINOIS, }  
COUNTY OF COOK. }

To Henry D. Dement, Secretary of State.

We, the undersigned, Louis M. Greeley, Jenkin Ll. Jones, and Laura S. Wilkinson, citizens of the United States, propose to form a Corporation under an act of the General Assembly of the State of Illinois, entitled "An Act concerning Corporations," approved April 18, 1872,



and all acts amendatory thereof; and that for the purposes of such organizations, we hereby state, as follows, to wit:

(1.) The name of the Corporation is "The Western Unitarian Sunday School Society."

(2.) The object for which it is formed is to improve the quality of Sunday School publications, and to aid in making Sunday Schools effective nurseries of progressive, reverent, and helpful churches.

(3.) The management of the aforesaid Society shall be vested in a Board of twelve Directors, who are to be elected and divided into three classes, four to be elected each year.

(4.) The following persons are hereby elected as the Directors, to control and manage said Corporation for the first year of its corporate existence, viz.: James Vila Blake, Louis M. Greeley, Ellen T. Leonard, Myron Leonard, Gustavus E. Gordon, Frederick L. Hosmer, William C. Gannett, Eliza R. Sunderland, Florence Hilton, Horace Badger, and Jenkins Ll. Jones.

(5.) The location is in the city of Chicago, in the county of Cook, State of Illinois.

(Signed),

LOUIS M. GREELEY.  
LAURA S. WILKINSON.  
JENKIN LL. JONES.

STATE OF ILLINOIS, }  
COUNTY OF COOK. } ss.

I, William Eliot Furness, a notary public in and for the county and State aforesaid, do hereby certify that on this 18th day of May, A. D. 1882, personally appeared before me, Louis M. Greeley, Jenkin Ll. Jones, and Laura Wilkinson, to me personally known to be the same persons who executed the foregoing statement, and severally acknowledged that they had executed the same for the purposes therein set forth.

In witness whereof, I have hereunto set my hand and notarial seal, the day and year above written.

[Seal.]

WM. ELIOT FURNESS,  
Notary Public.

#### REPORT OF SUNDAY SCHOOL WORK AT THE OFFICE OF PUBLICATION IN CHICAGO.

MADE AT CLEVELAND OHIO, MAY 8, 1882.

Aside from the purely financial statement of the condition of the Western Unitarian Sunday School Society, there are a few things that need to be said, and that must come, if at all, from one well acquainted with the situation.

During the past year, since the report was made at St. Louis, last May, the W. U. S. S. Society has published six series of lessons: "Lessons on Theodore Parker and the Liberal Movement in America," by R. A. Griffin; "Sunday Talks About Sunday," by J. Ll. Jones; "Stories from Genesis," by Mrs. Eliza R. Sunderland; "The Story of the English New Testament," by N. P. Gilman; "Talks About the Bible," by Newton M. Mann; "The More Wonderful Genesis; or, Creation Unceasing," by H. M. Simmons.

It has issued the second part of the "Unity Services and Songs," together with the first part, and a small pamphlet of shorter services for infant classes. This has made a year of active work.

The lessons have all appeared first in UNITY or LITTLE UNITY, the pages being arranged and stereotyped from the newspaper composition.

Of the value of these series of lessons, as well as of the five which preceded them, those who have used them can best testify. Each has been carefully prepared by a person thought to be best fitted for the special subject of that lesson; and the variety of authors gives, perhaps, an added value to the work. There is no such series of lessons issued by any other denomination. We Unitarians are said to be most willing to sound our own

praises; but in this particular, at least, facts are our justification.

There are, also, five sets of lesson cards, three of them corresponding to the first three series of lessons, and intended to be used for the infant classes as lessons. These, as well as the lessons, have been prepared with great thought and care—an amount of thought that would astonish any one who has never tried to select appropriate texts and mottoes for a set of cards.

All the work of preparing has been given freely for the benefit of the Sunday School Society. The price set upon the completed work, whether for Service and Song, lesson-paper or pamphlet, or dainty and carefully-edited card, has been but a trifle above the bare cost of the mechanical work upon them. And here, if it may be said in an impersonal manner, arises a question of the wisdom of this policy. This adjustment of price is done for the good of the Unitarian denomination. It is done to give the Sunday Schools of that denomination the advantage of a complete set of well-written, carefully compiled, well-printed tools at a minimum cost. It is done because so large a portion of our societies are comparatively poor, and can only afford, or think they can only afford, a very small tittle to the Sunday School needs. It is done in the noblest spirit of devotion to the cause professed. Let us see if that very spirit of devotion is not at times unwise. To do this it is necessary to show the other side of the question.

The W. U. S. S. Society was started without a fund back of it. During its first years it published but few lessons, and those were issued mostly at the expense of the authors, who prepared the lessons, paid the cost of printing, and pocketed the loss without saying much about it. Until the removal of the Sunday School Society to Chicago, and the publication of the series of Unity Sunday School lessons, the revenue of the society was chiefly from annual and life memberships. But the society was not in debt, though its work and usefulness were abridged by lack of funds to go on with its publishing.

As soon as the first three series of Unity lessons were published there was a general revival of interest among the Sunday Schools. The new lessons were very popular and created an appetite for more. Series four, the "History of the Hebrew Nation," was added by Mr. Gannett, with THE UNITY imprint, and following rapidly upon that came series five, "Channing and the Unitarian Movement in America." The sixth, seventh, eighth, ninth, tenth and eleventh series have followed as rapidly as their prior publication in UNITY or LITTLE UNITY would allow.

In all this publishing, without a reserve fund or capital stock to draw from, it has been necessary to live from hand to mouth. At first, by publishing slowly, this was done without much delay in paying printers' bills, but as the demand for new lessons grew more imperative—as the need of adding the second part to the book of Services and Songs, already published, was felt in the almost daily call for it from societies that had been using the first—this was less and less possible. All the stock of the society is good, available, and may be called staple, and none of it can be dispensed with; but, holding this stock at such low rates, it is necessary to dispose of the great bulk of it to realize its cost. Here comes in another question of ethics which nearly exemplifies the old maxim of "robbing Peter to pay Paul." It is the propriety of making the printer the real missionary—of making the man who does the hard work, and who is not specially interested in furnishing the society in Timberville with Sunday School lessons and services at a fraction above the actual cost of mechanical preparation, the real sufferer by the delay. If the society could afford to pay its bills when made, and hold its stock until sold, that would be another matter. Until it can afford to do so, it should charge a percentage on the cost of publishing that would yield at least an ordinary business profit on the goods, and thus enable it to meet its bills promptly, or establish, in some way, a reserve fund.



As illustrating this in another way: A Sunday School sends, through its Secretary or some one, for a line of sample copies of lessons, or lessons and pamphlets. No money accompanies the order, and if a bill is sent there is possibly a feeling of some resentment that not infrequently results in a sharp letter sent to the S. S. Society, possibly including the amount of the bill—but, alas! possibly not, and, instead, the sharp retort that they thought the Sunday School Society pretended to be a missionary body. It will hardly do to allow such irate persons to go on thinking hard things, and perhaps saying hard things; so a letter, explanatory and pacific, must be written, the cost of paper and postage being thrown after the former giving. A few such experiences—would they were only few!—cut down the profits of lessons sold at such a fraction of advance over cost price.

There is still another ethical side to this matter of giving cheap work. It is not quite fair to other publishers; it is not quite fair to authors themselves; it cheapens good work in a demoralizing way; it demoralizes the standard of values; it does not do the actual good it would if held to a fair price.

The publishing house of Pond & Co., of New York, print the "Sunnyside," a hymn and tune book, on cheap, poor paper, and bind it in anything but a handsome manner. They sell it at \$30.00 per hundred, with not discount enough allowed dealers to pay for handling. The Western Sunday School Society publishes "Unity Services and Songs" on good paper, bind it neatly, and sell it to all Sunday Schools at \$15.00 per hundred, and have tried to charge thirty cents per copy for single copies, which, sent by mail, are always sent at a greater expense. If it would not be transgressing the rules of business courtesy, it might be edifying to give here some of the curt, sharp letters received in answer to bills sent for a single sample copy because of the difference between the price charged for single copies and rates per hundred. Perhaps some months later the school has purchased 100 copies, or fifty, as the case may be, but neglected to have the one included; or evidently supposed (in some cases have said so) that sample copies were free. Of course these things were done in heathendom, not among civilized people like ourselves; but they show the drift.

This statement is thrown out, not in a spirit of criticism or fault-finding, but to give the society and the new board of officers some idea of the impediments in the way of the most active work of the society; and further, to add a few suggestions that may be thought of or not, just as you may consider best.

1. We see the Sunday School Society hampered in its work by lack of funds, not from injudicious or over-hasty publishing, but from the impossibility of turning its stock into money as soon as issued.

2. We find a disposition to reap benefits from the society in the way of free samples, thus looking upon it as a contributor instead of a receiver of benefits.

To help to relieve the first, we would like to suggest that every Sunday School in the Western Conference consider it as a duty owed to those who have so faithfully served their interests in preparing these valuable tools to see to it that every Superintendent, Librarian, Secretary and teacher, and all scholars old enough to comprehend the value of the work done, become annual members of the W. U. S. S. Society if possible; that once a member always a member, except by resigning, and that this membership fee be considered a debt owed just the same as the debt to your bookseller, or grocer, or shoemaker. If the report of the Committee on Branch Societies be received, and its suggestions fully carried out, this problem will be met in other ways; yet the latter clause of considering the membership always a membership is one worth a consideration even in the branches.

Suggestion on second statement: All Western Unitarians should be proud of the Sunday School Society and

appreciative of its noble work. If the Sunday School is the nursery of the church, then of equal—shall we not say of greater—importance than the church is the careful fostering of these interests; and they should be stayed in every good way, not by talk merely, but by money when required, and by ungrudging and fair support.

F. L. R.

## Notes from the Field.

NEWBERG, N. Y.—The Unitarian Society of this place has called the Rev. J. Frank Thompson, recently of Manistee, Mich., to its pastorate. Mr. Thompson will carry into his work a clear mind and an eloquent tongue. His Western associates will rejoice in the success of his West-Easterly work.

NEBRASKA.—We hear of Bro. Powell working up the missionary possibilities at Wyoming, Beatrice and Fremont. The last he regards as one of the best towns in the State. He speaks there the first Sunday in June. These items we gather from a note bearing date of 2.30 A. M., May 19, Grand Island. Such seed-sowing as Mr. Powell is now doing will inevitably result in some good harvesting by and by.

A PLUCKY KNIGHT TEMPLAR.—Sometimes a secret will out even from the Masonic camp, where there are no women to suffer from the reproach. We know of a Knight Templar who, at a recent conclave where high churchism predominated, when the athanasian creed was introduced into the ritual and the belted knights proceeded to salute it, made his protest by retaining his seat with sword undrawn.

ALTON, ILL.—The society of this place have successfully passed another annual. All bills for last year paid, and moneys enough cheerfully and promptly subscribed to carry them through another year. This is the reward of patient loyalty and the sincere and able serving of such a man as Mr. Fisher, who seeks permanent results rather than a passing reputation, more anxious to stand for an idea than for a crowd.

BATTLE CREEK, MICH.—This place has for several years contained the singular phenomenon of having a radical evolutionist preaching in the pulpit of a Presbyterian church. A few weeks ago the suspicions of heresy pressed so heavily upon the shoulders of Rev. Reed Stuart, the Reformed Calvinist, that he tenders his resignation. But "the people" insisted on the recall of the resignation, and he remains in the Presbyterian pulpit preaching—what?

THE FIRST GUN.—Rochester, the latest member of the Western Unitarian Conference, was the first to report its returns for next year. The Finance Committee, at Cleveland, resolved to ask this society for a contribution of \$80 towards the work of the coming year. Mr. Mann returned to his parish and spoke to them on the 14th inst., on the 15th he dispatched to the Secretary the following cheerful message: "Our collection yesterday, with pledges for Western Unitarian Conference and Sunday School Society, amounted to \$150."



PORTLAND, OREGON.—“A Short Statement of Christian Doctrine” is a neat little pamphlet issued by the First Unitarian church of Portland, Oregon. The book contains also “The Aims, Ordinances, and Constitution” of the church. The old distinction between the *church* and the *society* is retained. The “covenant,” the same as that which has served the Second church, of Boston, for over two centuries. The pamphlet bears the mark of careful preparation, and is interesting as one among the many “statements” of our independent Congregational churches.

DANGEROUS SUCCESS.—The following are items of news from a denominational exchange. Do they indicate growing, inherent strength, or declining reliance upon principle, and hence growing weakness? “Our friends at Southbridge, Mass., lately gave a fair which netted \$200. Good! Our church in Methuen, Mass., gave a fair recently which netted \$500. Our friends at New Haven, Conn., lately gave a fair which netted over \$600. Bravo! The fair given by our friends at Coneatville, Pa., netted \$250. Our church at Brockton, Mass., gave a fair which netted over \$300.”

MADISON, WIS.—One of the most significant and original Emerson Memorials we have heard of in the West was that held in the Unitarian church at Madison, Wis., on the 14th ult. The following addresses and papers were given: “Emerson in Literature,” by Prof. W. F. Allen; “Emerson’s Gospel,” by Ella A. Giles; “Personal Reminiscences of Emerson,” by A. Aubertine Woodward; “Nature and Significance of Emerson’s Teachings,” Prof. D. B. Frankenburger. The “Reminiscences,” by Miss Woodward (Auber Forestier), we hope will be published soon in UNITY columns.

THE FINAL FAREWELL.—Several of the leading men of Cincinnati gave Mr. Wendte a complimentary dinner at the Queen City Club House previous to his final departure from the city. A local paper justly makes the following comment upon the man and the occasion:

These gentlemen “recognized in him a wise and tireless leader in all philanthropic efforts, and a healthy and able teacher. They do not expect soon to see his place filled, but knowing that the work he was doing here was too great for his strength, they have not urged him to remain. The dinner was a very quiet affair, and the compliment was no less sincere than it was elegant.”

Mr. Wendte left for the East on the 13th inst., and will begin his labors at Newport July 1. His present address is in care of the Y. M. C. U., 18 Boylston street, Boston, Mass.

KEOKUK, IOWA.—Upon the return of the Keokuk delegates from Cleveland a meeting of the Unitarian Society of this place was promptly held, at which it was unanimously agreed to invite the W. U. C. to hold its next annual meeting at this place. The invitation has been officially communicated to the Directors of the Conference, and although the consideration of the matter was deferred to a fuller meeting we have little doubt but that the invitation will be accepted. The pendulum swings from West to East, and East to West again. It will draw largely from our more Westerly parishes. It is good to look forward to a gathering of the brothers and sisters upon the sightly bluffs that overlook the Father of Waters.

ATLANTA, GA.—We are glad to note, on a card wafted into this office, notice of a series of meetings to be held at the Opera House, in this Southern city, by Rev. Geo. L. Chaney, of Boston. The announcements run from April 30 to May 21, inclusive. Subjects of the sermons are as follows:

“Man’s Love and God’s Love.” “The Bible: What it Is and What it Is Not.” “What Unitarians Believe.” “Salvation: Now and Here.”

The lecture topics being:

“James Russell Lowell,” “Ralph Waldo Emerson,” “William Ellery Channing,” “Webster and Calhoun—the Ground on Which They Agreed.”

Let the new South listen to these timely topics, and it will find the necessity of falling into line with the new day changed into a privilege. Duties will be transformed into inspiration.

CINCINNATI.—The Unitarian Church of this place has extended a unanimous and hearty call to Rev. George A. Thayer, of South Boston, Mass., to succeed Mr. Wendte in their pastorate. Mr. Thayer was a classmate, at Cambridge, of Rev. C. W. Wendte, F. L. Hosmer and E. S. Elder, and is a man of distinguished ability and earnestness. His pulpit eloquence, his extemporizing gifts, his organizing and executive abilities, and, above all, his sterling manliness and character make him a most desirable minister for any parish fortunate enough to secure his services.

Revs. Francis Hornbrooke, M. K. Schermerhorn, H. M. Mann, F. L. Hosmer, A. A. Livermore, J. Ll. Jones, and other friends have recently supplied the pulpit at Cincinnati pending Mr. Thayer’s decision. If he accepts, the parish is to be congratulated, not only for having secured one in every way desirable, but for having successfully accomplished a feat as difficult as that characterized by Mr. Lincoln as “changing horses in the middle of the stream.” The promptness of the Cincinnati parish in securing a successor to a beloved pastor is a praiseworthy example for other pastorless societies. Delay in this matter inevitably brings discontent, disputations, and, finally, debility. We hope that our Western churches now in search of pastors will hurry up, find their men before the vacation, so that minister and people may prepare themselves to begin the campaign promptly in September. To postpone this problem to the fall is practically to lose three months’ activity.

Later advices inform us that Mr. Thayer has accepted this call.

CINCINNATI.—Our Unitarian Church at this point felicitates itself on having secured the Rev. Geo. A. Thayer, for thirteen years minister of the flourishing church at South Boston, Mass., and a classmate and personal friend of Mr. Wendte, as the successor of that gentleman in the Cincinnati pulpit. Mr. Thayer is a man of fine abilities and most consecrated spirit. His ministry at South Boston has resulted in a new and beautiful church edifice and a large congregation deeply attached to him, while his labors for the community at large as a valued member of the Boston School Board, in the work of the associated charities, in organizing the splendidly equipped Thayer Academy at South Braintree and the



South Boston Art Schools, as Secretary of the Minister's Institute and of the Unitarian National Conference,—in short, in all directions of clerical and civil activity, have displayed unusual administrative powers and been of great importance to our liberal cause. Mr. Thayer was Captain in a Massachusetts regiment during the war. As Chaplain of the Grand Army of the Republic for his native State, he delivered, on last Decoration Day, the annual address before the assembled posts, in the vast and crowded Mechanics' Institute Hall, in Boston. We instance these things merely to show what manner of man is to succeed our friend Mr. Wendte, and become a fellow-worker in our Western Conferences; and we congratulate the Cincinnati Church that, avoiding the delays and danger of a long season of candidating, it has been able to concentrate its votes at once on so desirable a minister. Mr. Thayer having preached twice to this congregation was immediately and unanimously invited to the vacant pastorate. Mrs. Thayer was formerly a resident of Cincinnati, where many of her relatives and friends still reside. Revs. S. J. Barrows, editor of the *Christian Register*, Russell Bellows and others will supply the pulpit until July 1st, when the church will be closed until Mr. Thayer begins his ministry, in September next.

ANTIOCH COLLEGE.—Immediately following the Cleveland meeting the Trustees of Antioch College assembled at Yellow Springs. The meeting was held on the 10th inst., and was largely attended. The following members of the Board were present: John Kebler, Acting President; C. W. Wendte and A. B. Champion, of Cincinnati; C. W. Clarke, of Philadelphia; F. L. Hosmer, Cleveland; Brooke Herford, of Chicago; John Little, of Xenia, O.; William E. Bell, of Indianapolis; S. C. Derby, of Columbus, Ohio, and Messrs. Coan, Van Mater, Duncan and Kellogg, of Yellow Springs. Rev. George A. Thayer, of South Boston, and Mr. Frank Evans, of Cincinnati, were elected to fill the vacancies caused by the death of Dr. Bellows and Adams Ayer. The special object which called the Board together was to confer with a delegation of citizens of Yellow Springs and members of the Christian denomination concerning the future of the College. Various propositions looking toward a transfer of the institution to, and its re-endowment by, the Christian denomination were entertained. An arrangement was finally effected by which the Committee of Christian and other citizens of Yellow Springs are to appoint a President and faculty and re-open the College next September. The trustees are to give them the use of the buildings, apparatus, etc., together with a bonus of \$1,000 annually from the income of the endowment, the remainder of said income being allowed, as now, to accumulate on the principal. This action, which was entirely satisfactory to all concerned, will result in the re-opening of the college and the gradual accumulation and improvement of the endowment, making possible the future transfer of the same to Cleveland, or any other point, should it become desirable. There is much enthusiasm among the friends at Yellow Springs, and they hope to begin next September with a large number of students. The Treasurer of the college reported the funds in a promising

condition, now amounting to some \$120,000 in value. This item will be welcome reading to hundreds of our readers, East and West, in whose minds Antioch is forever associated with the high ideals of Horace Mann and the noble enthusiasm of the earlier advocates of liberal things for the West.

## The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

### LITERARY NOTES.

A recent number of *Good Literature* says of Mr. Gannett's "Year of Miracle:" "The four chapters of which the book is composed show a keen and delicate appreciation of the beauties of nature, in the four seasons of the year, considered under these heads: 'Treasures of the Snow,' 'Resurrection,' 'Flowers,' and 'The Harvest Secret.' From each Mr. Gannett draws a sound and useful moral, and one that, though familiar, is not trite. The book deserves its title."—O. B. Frothingham seems to be slowly coming back into the public ministry of the press, if not the pulpit. *The North American*, for June, contains a very suggestive article from his pen on "Swedenborg," and the June *Atlantic* one on Longfellow.—The announcement that Roberts Bros., are about to publish a two-dollar edition of Hamerton's "Graphic Arts," which in the English edition sells for \$35.00, will be welcomed by all lovers of art that are not rich.

THE FISHER MAIDEN. By Bjornstjerne Bjornson. Translated from the Norse by Rasmus B. Anderson. Houghton, Mifflin & Co. Boston. \$1.00.

This book, the fourth in the series, reveals the author's powers in a different vein of story-telling. Instead of the development of peasant life upon peaceful gards, we have here town life and the more direct vindication of certain chosen principles. This he tries to do by doing away with "prejudices which hang over the life as do the rocks beneath which they are developed." In the "Fisher Maiden" we see the genius of humanity trying to live out the divine thoughts it has brought into the world;—struggling to make its ideal, *real*. One is impressed that there is something autobiographical in this story. In the book we discover the author's aspirations, struggles, and final success. One of the poems is aglow with patriotism and an enthusiastic confidence "that the country of the Norsemen shall be great and one again."

J. J.

THE WHITTIER LEAFLETS. Edited by Josephine E. Hodgson. Houghton, Mifflin & Co. New York. 60 cents.

This, one of the series of "Leaflets from Standard Authors," consists of such selections from the "Quaker poet," both of poetry and prose, as are best adapted to the use and appreciation of children in schools—for declamation or concert reading. They are in two forms, being arranged in pamphlet for the teacher's use, while the leaflets are for distribution among the scholars. A portrait of Whittier accompanies both pamphlet and leaflets, with a short sketch of his life and labors. The illustrations are of the best, and hardly a page is without them. Those who hold the best interests of the



children's education at heart, and have worked most earnestly for their advancement, have long felt the need of helps like these. Good reading, attractively illustrated and readily distributed, can thus be placed in the hands of the young throughout our schools, and an acquaintance with our best authors will be begun.

E. T. L.

FIRST LESSONS ON THE BIBLE. By Edward H. Hall. Worcester, Mass. Flexible cover. pp. 103.

A hand-book for use in Sunday School, that unquestionably belongs to the new order of things. It has the simplicity of the old-time question book, with accuracy and suggestiveness of new-time scholarship. The book consists of thirty-five lessons, beginning with Palestine and ending with the general lessons on the New Testament. The first twenty lessons concern chiefly with Old Testament themes; the last fifteen lessons being a remarkably successful epitomizing of the story of Jesus. Each lesson consists of three parts. I. Ten or twelve leading questions, simple and suggestive. II. Notes furnishing in a concise way the information called for by the questions. III. References to the very latest and best authorities on the subjects in question. Mr. Hall tells us that "these lessons are intended to be used at whatever age it is thought best for children to begin the study of the Bible;" and that in his own Sunday School, children from ten to seventeen have used them. Mr. Hall, as most of our readers know, is a scholar, with high standards; and it is an encouraging sign of the times when the true student of the Bible stops to impart his latest thought to Sunday School children. Thirty-five Sundays spent with the Bible, under the direction of this book, will give to the child more helpful and intelligent estimate of its contents than ten years spent in hypertextual method of the old-fashioned Sunday School teaching. We hope that the new Board of the W. U. Sunday School Society will see to it that this book, though printed for the private use of one Sunday School, will be made obtainable to many others. It is too valuable a tool to be left out of our tool-chest.

"LITERATURE," a monthly journal of literary news and criticism, published at Buffalo, N. Y., and edited by C. Wells Moulton, announces, with its May number, its consolidation with the *Literary World*, of Boston. This is the second large mouthful lately taken by our Boston contemporary, the other having been *Robinson's Epitome of Literature*, of Philadelphia. "Master," says the third fisherman in Pericles, "I marvel how the fishes live in the sea." "Why," answers the first fisherman, "as men do a-land: the great ones eat up the little ones."

"There's too much horse-racing at your agricultural fairs," remarked Parson Jones to the secretary of the county society. "I should like to know, sir, what horse-racing has to do with agriculture?" "Well, Parson," replied the secretary, with a pleasant smile, "nothing, perhaps; or, at least, no more than church lotteries have to do with the spreading of the gospel." Parson Jones saw the point, and changed the conversation immediately.

The church of the future will have no grab-bags, no lotteries, no gambling and no liquor selling at its fairs. This will discourage the devil, but it must be done.—*New Orleans Picayune.*

## Announcements.

### ADDITIONAL RECEIPTS OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE FOR THE FIRST YEAR.

#### ANNUAL MEMBERSHIP.

Membership fees paid into the treasury of the Women's Western Unitarian Conference, from April 12th to May 1st, 1882.

Miss Kate Wells, Quincy, Ill.	\$1 00
Mrs. Wm. A. Richardson, Quincy, Ill.	1 00
Mrs. F. W. Meyer, Quincy, Ill.	1 00
Mrs. Robert Montgomery, Quincy, Ill.	1 00
Miss Mary H. Graves, Baraboo, Wis.	1 00
Mrs. George W. Cutter, Buffalo, N. Y.	1 00
Mrs. Cashmere Price, Chicago, Ill.	1 00
Mrs. A. M. Gilbert	1 00
Mrs. E. Ingalls	1 00
Mrs. George Adams	1 00
Mrs. P. P. Haywood	1 00
Mrs. Foster	1 00
Mrs. John C. Hilton	1 00
Mrs. E. P. Whipple, Princeton, Ill.	1 00
Mrs. E. Latimer	1 00
Mrs. C. J. Richardson	1 00
Miss Elizabeth Richardson, Princeton, Ill.	1 00
Mrs. L. Dewey, Princeton, Ill.	1 00
Mrs. C. L. Longenecker, Buda, Ill.	1 00
Mrs. C. E. Switzer, Galesburg, Ill.	1 00
Mrs. E. C. Hays, Tonica, Ill.	1 00
Mrs. J. R. Davis, Kalamazoo, Mich.	1 00
Mrs. N. C. Ransom	1 00
Mrs. Charles S. May	1 00
Mrs. L. Sullivan, Grand Haven, Mich.	1 00
Mrs. J. M. Sample	1 00
Mrs. Israel Hall, Ann Arbor, Mich.	1 00
Mrs. A. L. Perkins, St. Paul, Minn.	1 00
Mrs. J. D. Ludden	1 00
Mrs. J. C. Burbank	1 00
Mrs. Edward Richards	1 00
Mrs. J. C. Boyden	1 00
Mrs. C. H. Clark	1 00
Mrs. Edward Sawyer	1 00
Mrs. Delano	1 00
Miss Susie Herbert, Denver, Col.	1 00
Mrs. D. B. Frankenburger, Madison, Wis.	1 00
Mrs. G. L. Storer	1 00
Mrs. T. W. Evans	1 00
Mrs. H. Davis	1 00
Mrs. W. F. Allen	1 00
Mrs. F. A. Stoltse	1 00
Miss Lillian Lewis	1 00
Miss S. H. Noyes	1 00
Mrs. Annie M. Cargo	1 00
Miss Jessie Elliott	1 00
Mrs. C. S. Udell	1 00
Mrs. Hugh McKittick	1 00
Miss E. A. Freeborn	1 00
Mrs. John Snyder	1 00
Mrs. B. Seamen	1 00
Mrs. McCarthy	1 00
Miss Henrietta Sawyer	1 00
Miss Margaret S. Wallace	1 00
Miss Annie Hall	1 00
Miss Jennie Glover	1 00
Miss Fannie Crouch	1 00
Miss Hildreth	1 00
Mrs. James A. Bartlett	1 00
Mrs. Isaac Morton	1 00
Mrs. L. L. Culver	1 00
Miss Ada Johnson	1 00
Mrs. Ellen Richards	1 00
Mrs. James Louderman	1 00
Mrs. J. W. Stockbridge	1 00
Miss Carrie Bryant	1 00
Mrs. Chester Crum	1 00
Mrs. Louis McCall	1 00
Mrs. Foster Martin	1 00
Miss Emily Foote	1 00
Mrs. S. E. Foote	1 00
Mrs. Hunt	1 00
Mrs. J. C. Cabot	1 00
Miss Sarah Glasgow	1 00
Miss Susan Glasgow	1 00
Miss Mamie Jewett	1 00
Mrs. John B. Henderson	1 00
Mrs. C. C. DeCoster, St. Paul, Minn.	1 00
Mrs. Robert Hale, Minneapolis, Minn.	1 00
Miss Sarah J. Hale	1 00
Miss Mary E. Hale	1 00
Mrs. C. C. Jones	1 00

\$82 00

#### LIFE MEMBERSHIP.

Mrs. Charles Davis, Muskegon, Mich.	\$10 00
Mrs. N. C. Chapman, Church of the Messiah, St. Louis, Mo.	10 00



Mrs. Walter Crane	Church of the Messiah, St. Louis, Mo.	10 00
Mrs. Albert Todd	" " " "	10 00
Mrs. Brockhauser	" " " "	10 00
Mrs. John H. Louderman	" " " "	10 00
Miss Adelaide P. Reed	" " " "	10 00
Mrs. George E. Leighton	" " " "	10 00
Mrs. Robert Jones	" " " "	10 00
Mrs. J. G. Chapman	" " " "	10 00
Mrs. George Partridge	" " " "	10 00
Mrs. J. W. Goddard	" " " "	10 00
Mrs. Powell	" " " "	10 00
Mrs. Robert Moore	" " " "	10 00
Mrs. Wm. Hargadine	" " " "	10 00
Mrs. Norman Cutter	" " " "	10 00
Mrs. Keferstein	" " " "	10 00
Mrs. Wm. Noyes	" " " "	10 00

\$180 00  
82 00

\$262 00

Additional money received from Ladies' Aid Societies:		
From the Society at Keokuk, Iowa.....	\$5 00	
" " Buda, Ill.....	2 50	
" " Sheffield, Ill.....	2 50	
" " Kalamazoo, Mich.....	5 00	
" " Jackson, Mich.....	5 00	
" " Madison, Wis.....	2 00	
" " St. Paul, Minn.....	4 50	

\$26 50  
262 00

Total.....\$288 50

MRS. JOHN C. HILTON,  
Treasurer W. W. U. Conference.

Chicago, May 24, 1882.

## STATEMENT OF RECEIPTS AND EXPENDITURES OF W. U. S. S. SOCIETY.

MAY 1, 1882.

Stock on hand, May 1, 1882, books and pamphlets.....	\$ 419 18	
Plates on hand, May 1, 1882.....	100 90	
Sales for year ending, May 1, 1882.....	1,225 02	
	\$1,745 10	
Stock on hand, May 1, 1881.....	\$ 215 10	
Amount of books and pamphlets printed and purchased for the year, including amount paid for stereotyping plates.....	\$1,347 88	
	\$1,562 98	
Net profit on goods sold.....	\$182 12	\$182 12
Received on memberships.....		135 37
Amount paid for postage.....	\$ 39 15	
Salary, Miss Roberts.....	200 00	
For writing up books.....	10 00	
Stationery, expressage, care of office.....	89 56	
Deficit .....		21 22
	\$338 71	\$338 71

## STATEMENT OF RESOURCES AND LIABILITIES OF W. U. S. S. SOCIETY.

MAY 1, 1882.

Cash on hand.....	\$ 59 69	
Books and pamphlets on hand.....	419 18	
Plates on hand.....	100 90	
Accounts due Society.....	514 37	
Total resources of Society.....		\$1,094 14
Accounts due from Society.....	\$644 31	
Present worth of Society above all indebtedness.....	449 83	
		\$1,094 14

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The Summer Conference and Annual Meeting of the Iowa Association of Unitarian and other Independent churches is to be held in Algona, June 29th to July 3d. Rev. J. V. Blake, of Quincy, Ill., will give the Conference sermon. A full programme of earnest papers, sermons and discussions is in preparation. All liberal

friends in this and adjoining States, who can possibly solve the problem of distance, are most earnestly invited to be present and accept the hospitality of the Algona friends.

C. T. COLE, Secretary.

## NOTICE.

Any persons desiring extra numbers of THE UNITY of May 16, containing the Conference reports, can have them by writing to or applying in person at UNITY office, 40 Madison street, Chicago Ill.

## NOW READY.

"THE MORE WONDERFUL GENESIS," UNITY Sunday School Lesson, Series XI., by Henry M. Simmons, is now ready, in pamphlet form, and for sale by the Western Unitarian Sunday School Society, 40 Madison street, Chicago, Ill. Price, per copy, 15 cents; \$1.25 per dozen.

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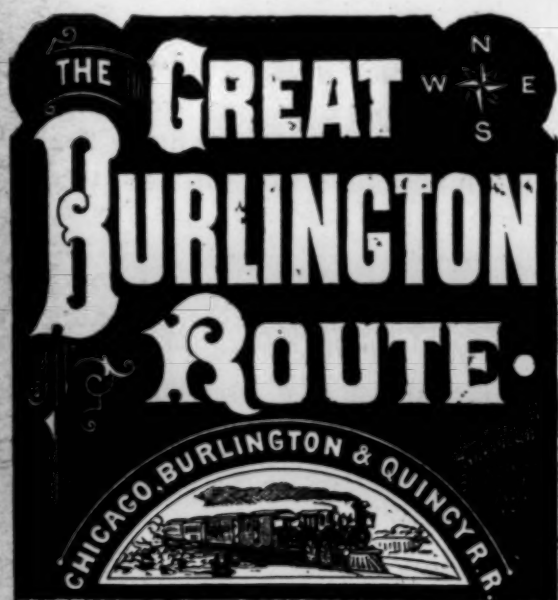
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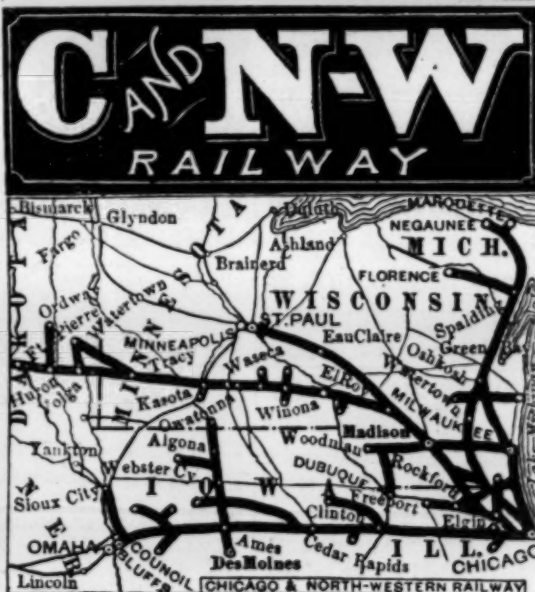
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